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# America

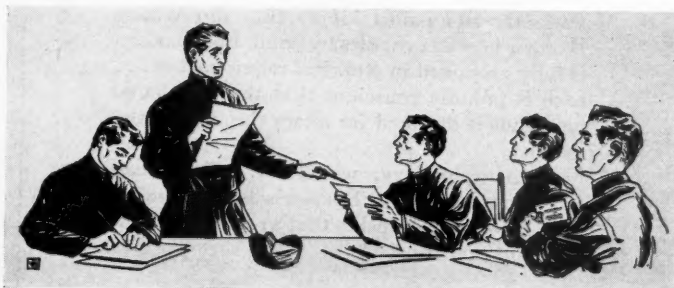
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A REPORT

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## How Do Deans Spend the Summer?



Letter from Spain

Robert F. Harvanek

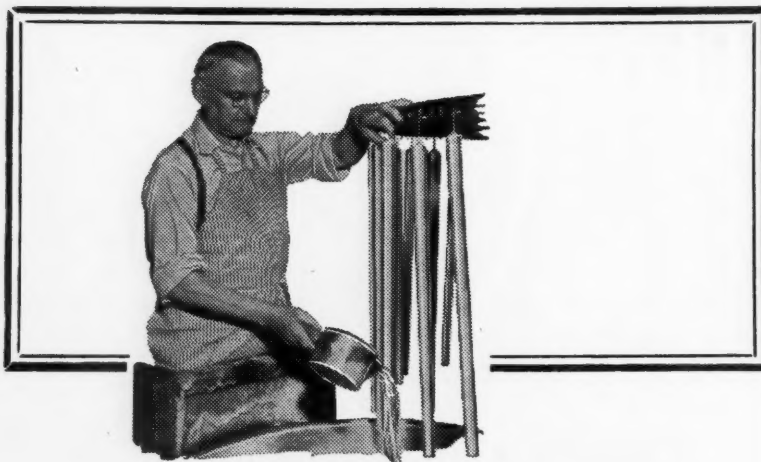
Preview of Fall Books

Harold C. Gardiner

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OCTOBER 15, 1955

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# America

National Catholic Weekly Review

Vol. XCIV, No. 3, Whole No. 2422

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# Correspondence

## Jazz Fans

EDITOR: Congratulations to Rev. Joseph M. Miller and to AMERICA for his Oct. 1 article on jazz. Fr. Miller seems to have captured the true meaning of the word and has rightly termed it an art, an art which originated in our country.

Too many people experience a "gut reaction" whenever they hear the word jazz mentioned. But as Fr. Miller pointed out, true jazz is not "rock n' roll" or the commercial type of noise found in the juke boxes or listed in the top ten each week.

The influence of American jazz can be observed in Europe today. It is a good-will ambassador of sound that has captured the creative hearts of the English, French and Swedes. We hear now that the Voice of America is making the Russian people thirst for that thing called jazz. . . .

PAUL A. CONNOLLY

Ridgewood, N. J.

P. S. I like the snappy new appearance and the material I saw in the Oct. 1 issue.

EDITOR: I would like to add a hearty "So do I" to Fr. Miller's profession, "I Like Jazz." His eminently skilful handling of the subject will, I am sure, ease the lot of many a religious jazz enthusiast. For this I am obliged to him.

The new cover is splendid, but the inside glossy pages cry for illustration.

Baltimore, Md. ANDRE CORBIN

## Plea for South Africa

EDITOR: My copy of AMERICA for Oct. 1—"in new dress"—arrived today. I think I like the quality of the paper and the format better. The "white spaces" perhaps perform the valuable psychological function of whetting the appetite for further reading. But I wish the magazine might continue to be mailed wrapped; my copy arrived dog-eared and crumpled. Of course it came a long way from New York and doubtless could tell an interesting tale of postal abuse in transit.

Monica Whately's article (Sept. 24) on "Educating the Bantu for Serfdom" was a terrific revelation, and very sad. It left this reader wondering how close to an acute sense of frustration and despair may come all those devoted South African missionaries and teachers who will apparently "hold the line" as long as they can.

Is there not something tangible, besides

prayer, that readers of AMERICA and others could offer to sustain Archbishop Owen McCann of Cape Town in the fight he has undertaken in order to try to save the Catholic Bantu schools? May we look for further discussion of the issue in the pages of AMERICA and for possible suggestions in a matter which ought to be of deep apostolic concern to every Catholic? . . .

Wallace, Idaho

HENRY D. ELLIS

## Scholarships

EDITOR: Felicitations on the new AMERICA, which appears more attractive and more readable.

Congratulations also on your timely and thoughtful comment (AM. 9/24) on the newly inaugurated National Merit Scholarship Corporation, comment which should alert secondary school administrators and students to the wealth of scholarships offered in colleges of the students' choice.

Other similar offerings, one recently awarded a diocesan high-school contestant, are announced annually by the Westinghouse Science Talent Search, 40 Wall Street, New York 5, N. Y.

Baltimore, Md. JOHN P. DELANEY, S.J.

(For a further report on the policies of the National Merit Scholarship Corporation, see p. 60 of this issue. Ed.)

## Our Surplus Food

EDITOR: The New York *Herald Tribune* (9/22, p. 18) reported that the Federal Government owns almost \$5 billion in surplus farm crops. Isn't it high time serious thought was given to the problem of helping needy people here and abroad through a method of crop surplus distribution? I mean serious thought through public discussion.

AMERICA, it seems to me, is an ideal forum for such discussion.

Elizabeth, N. J.

THOMAS J. SIMONS

## Surprised

EDITOR: Re: Charles Lucey's article in the Sept. 17 issue of AMERICA. . . .

Mr. Lucey seems to be inclined to follow the party line. He says: "Almost as much as the whole Federal budget when Roosevelt was supposed to be ruining the country" (emphasis added).

J. L. PRITCHARD, M. D.

San Jose, Calif.

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CIRCA 500 BC



## The Fox and the Grapes

Nearly everybody knows this one—the story of the half-starved fox who kept jumping in vain for the grapes, finally gave up in disgust, and stole away snarling that they were all sour anyway.



Over the years that's how a lot of people must have felt about investing, too. They did want to buy stocks all right, but try as they might they just couldn't get enough extra money together to make a start.

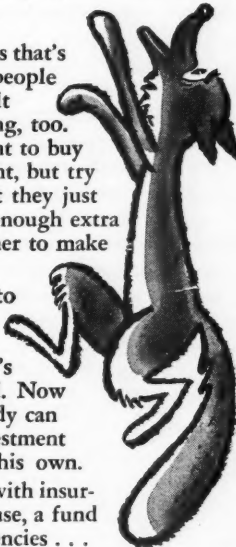
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# Current Comment

## RELIGION IN LIFE

### Heartening Prayers

A flurry of concern blew up on the evening of Oct. 2, when the President experienced a slight set-back in his battle against his coronary attack. The next morning, however, his good progress had resumed and doctors warned that such a fluctuation was only to be expected.

What had not fluctuated was the concern of the world and the assurances of prayers that continued to flow in. The head of practically every Government in the world had sent words of good will and encouragement, and the warmth of messages left no doubt of the President's prestige.

More heartening than the expression of concern were the promises of prayers. From the Pope's assurance of "prayerful supplication" to petitions made in the President's behalf by seven Buddhist priests in a "religious fire" ceremony at New Delhi, all the religions in the world, it would seem, had joined in a common plea to God.

No wonder Mrs. Eisenhower could say that she knew that the "prayers of the people throughout the world" had helped the President and sustained her. In so doing they have also sustained the cause of peace.

### Vocations for Handicapped

Congregations spring up in the Church as needs arise. Now comes the welcome news that an urgent need is to be met by a congregation dedicated to the sanctity of those suffering physical disability. Twenty-five years ago in France, Mother Marie of Sorrows founded the Congregation of Jesus Crucified for sick and disabled women. On Oct. 30 she will open her first American house at Devon, Pa. The new community will include seven American postulants and six professed sisters: four French, one Irish, one Japanese.

These sisters live a contemplative life centered around the sacred liturgy.

As far as she is able, each assists at the dialog Mass and in the recitation of the Divine Office. Work given to each sister is, of course, under medical direction. But the primary aim is personal sanctification through joyful acceptance of suffering and the offering of suffering for the benefit of priests in their public ministry.

We welcome Mother Marie of Sorrows and predict a flourishing apostolate in the United States. Further information may be obtained from Mother Marie Camille at Waterloo and Hairfield Roads, Devon, Pa.

## CITIES

### Future of U. S. Catholicism

The preservation of the faith is a sociological as well as a theological problem. Awareness of this is reflected in the growing importance of "religious sociology." This relatively new science has already taken firm footing in France, thanks particularly to the work of Prof. Gabriel Le Bras. In the United States interest is still in the initial stage. That is why one of the most useful studies of American Catholicism yet to appear is that recently published by a Belgian priest, Rev. Francis Houtart.

In a survey of the sociological evolution of the Church in America, appearing in the bi-monthly *Social Compass* (Vol. 2, no. 5/6, Pax International Publishing Co., The Hague, The Netherlands. \$6), Fr. Houtart brings out the point that American Catholicism is predominantly urban in character. This brings with it all the religious problems associated with the conditions of city living.

Among the most important sociological phenomena is the break-up of nationality-based city groups. For Fr. Houtart, the horizontal movement away from the old neighborhood corresponds to a vertical movement up the social and economic scale. This cre-

ates problems and dangers, religiously speaking.

Will the Church, he asks, be able to adapt her parochial structure to the new urban or, better, suburban patterns now taking form? This was not done, or could not be done, in Europe when the rural populations poured into the cities. The Church in America, says the European observer, is better equipped to meet this challenge. "If only it were more conscious of this," he exclaims. He instances Detroit and Minneapolis as illustrations of cities in which this adaptation is taking place. There, as well as elsewhere, numerous parishes of small size have been erected in the suburbs of great cities.

### Hope in the Cities

"A reading of these two books," says Donald Campion in his review of *Cities in Revolt* and *Crisis of the Cities* (p. 73 of this issue), "leaves one somewhat pessimistic about the contemporary city, and possibly about contemporary man."

Our Holy Father the Pope thinks of cities with more hope than that. Addressing the 12th Congress of the International Union of Cities and Local Authorities in Rome, he said that even in the modern, centralized state, the city remains the mother-cell of civilization. Representatives of most of the great cities of the world, including seven in the United States, heard the Pope declare that

... if it is desired to create a European spirit—and nothing prevents [that spirit] from going beyond European limits—reliance should be placed upon relationships between the cities of various countries rather than on restricted groups or governmental organs.

The practicality of the Pope's remarks is being shown in our time by such intercourse between cities as the visit of the New York and Boston Symphonic Orchestras to Paris, London, Berlin and elsewhere.

Proper pride in one's city and a desire to show that city's best cultural achievements to the rest of the world can do much in helping to bring about the sort of world community in which we can live together in understanding and peace.



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## RAMPARTS WE HOLD

### Legion on Trial

Pressure has been put on the American Legion to repudiate the report drawn up by a special committee on the character of Unesco (cf. AM. 9/24, p. 610). Eighteen months of study went into the report, which declared unfounded charges that Unesco is communistic, atheistic and sworn to establish "world government."

One would have hoped that the report would at least have been objectively and calmly considered at the Legion's National Convention, assembled at Miami on Oct. 10. Instead, it has been repudiated in advance by Seaborn Collins, the Legion's national commander, who, in turn, has been commended for this by the New York State Conference of the Daughters of the American Revolution.

We can't help wondering if as much

thought has gone into these precipitous condemnations of the report as went into its drafting. If not, the drafting committee is being condemned before getting a hearing.

The floor of the Legion convention is where the debate ought to take place. We hope the whole question is thrashed out publicly at Miami.

### Egypt Looks to the Reds

There is little point at this stage of Arab-Israeli tensions in rehashing the past mistakes in American foreign policy which have embittered the Arab world. However, Egypt's decision to accept arms from Czechoslovakia inevitably calls to mind certain portions of the Forrester *Diaries*. Extremely critical of our one-sided support of Israel during the early days of the Palestine crisis, Mr. Forrester, then Secret-

ary of Defense, prophesied the opening up of a Pandora's box of trouble in the Middle East if this policy continued.

There was nothing partisan in Mr. Forrester's position. His concern, as he put it, was for the "security of this country," and for what would happen, "if not only the Arabs of the Middle East . . . but the whole Moslem World" were alienated.

Egypt's willingness to purchase arms from the Soviet bloc bears out the Forrester prophecy. It means that Russia has at last sneaked into the Middle East under the guise of helping to effect an Arab-Israeli balance of power in the area. Other Arab countries, notably Syria and Saudi Arabia, are reportedly in line to get Soviet arms. Moreover, Moscow would be missing the boat if it did not now demand a voice in the UN arrangement whereby the United States, France and Great Britain control arms shipments to the Middle East.

Russia's foot is in the Middle East-

## They Love Us—They Love Us Not

In the following columns we have selected some samples of the comments which have poured in from AMERICA's readers during the week following our Oct. 1 inauguration of a new format. More than three-quarters of our friendly critics have been enthusiastic in their reactions, but here—omitting names—is a blending of the favorable and the unfavorable.

TORONTO, ONT.: "But yes! But yes indeed! Vol. 94 certainly gets off with a bang. How I like those little patches of white. I could stand even more of them." WOODSTOCK, MD.: "I have heard only favorable comment. The layout, the capacity of the paper to take half-tones, the type-fonts and the feel of the magazine in the hands of the reader have all been praised." ALPHA, N. J.: "Please tell the Business Manager that out in the wilds of West New Jersey AMERICA might have to be wrapped folded in half if it is to survive the arduous journey of 80 miles by pony-express. My 'new' AMERICA looks as though the pony thought it was hay. AMERICA is strictly for my diet of exceptionally worth-while reading."

TOLEDO, O.: "The format has improved exceedingly." LOS ANGELES,

CALIF.: "Your new format will never do. It is crude and amateurish, lacking in dignity and elegance, utterly unacceptable. Begin at once to replan, using as your model one of the more stylish periodicals of Europe." CHICAGO, ILL.: "Not enough juicy teasers as to what's inside. You ought to get more illustrations into the magazine. The type-volume is overpowering. But you've gone 'slick' in a nice way."

DETROIT, MICH.: "CONGRATULATIONS ON THE NEW FORMAT ONLY SUGGESTION STIFFENED COVER AND FIRMER BINDING BEST WISHES FOR YOUR CONTINUED SUCCESS." BOSTON, MASS.: "Just a line of warm congratulations on the new AMERICA. While many of us will feel the loss of something very familiar in your previous layout, I feel certain that you will gain immensely in readability and interest. Everything looks better on that glossy paper."

PLATTSBURG, N. Y.: "My reason for writing is to join the swelling chorus of approbation for the changed format of the magazine." MILWAUKEE, WIS.: "Let me add my note to the large pile which you must have received after the 'hopeful' edition of Oct. 1. I like the idea of highlighting one big story

each week, but I am going to withhold my reactions about the coated paper. The arrangement, though it loosens up the magazine, somehow or other leaves me with just a bit of a feeling that I've been watching a kaleidoscope. But the issue does indicate a healthy willingness to review and revise one's work. That spirit will keep AMERICA moving in the right direction."

BALTIMORE, MD.: "In my humble opinion you fellows have done well and courageously with the new move. Be happy about it. But continue to work on it and keep consulting with expert people who have expert eyes for little things." NEW YORK, N. Y.: "Congratulations on the splendid changes in AMERICA. It will climb as never before." ST. LOUIS, MO.: "I have the new AMERICA at hand. Am not sure how I am going to like it. I am nibbling at its interesting but new flavor—and trying to make up my mind." JOLIET, ILL.: "AMERICA is one of the magazines we have made special efforts to have complete and bound. As a librarian, I object to the narrower margin. If the inner margin is narrow, the bound volume is awkward and difficult to use."

ern door. It will be difficult to dislodge it. With the Cyprus problem hanging fire, a crisis in North Africa and Egypt flaunting her independence of the West, the problem of Middle Eastern security has never looked more grim.

### No Cut in Defense

Secretary of Defense Charles E. Wilson reassured not only Sen. Lyndon Johnson but a good many others when he notified the Senate Majority Leader on Sept. 29 that no further cuts in defense spending were pending. Thus were laid to rest certain fears that, to balance the budget for the 1956 fiscal year, the Administration was willing to lop another billion dollars from the Defense Department's budget.

These fears were not without substance. When the revised budget estimates last July revealed that the prospective deficit for fiscal 1956 had shrunk to \$1.7 billion, Treasury Secretary George Humphrey observed that if all Federal spending units could

cut their expenditures by only 3 per cent, the budget would be balanced. He promptly urged agencies and departments to use their paring knives.

The pressure was naturally heaviest on the Defense Department, which, with its \$34-billion budget, accounts for more than half of all Federal spending. A 3-per-cent cut here would mean a saving of about a billion dollars. According to a plausible story going the rounds in Washington, Secretary Wilson laid his knife aside when the Navy Department told him flatly that unless ships presently abroad were brought home, no cuts were possible.

In a press conference following release of his letter to Senator Johnson, Mr. Wilson explained that the Geneva Conference had made no change in the defense program. It is, he said, "going along just as before." In our judgment that is just as it should be. We should not lull ourselves into thinking that the time has come to relax our strong line of defense.

### First Amendment Wisdom

As a politically mature people we took a step forward on Sept. 30. Sen. Hennings (D. Mo.) on that day announced that the Subcommittee on Constitutional Rights had postponed its hearings on freedom of religion. In this instance the politicians were wise enough to read the hurricane warnings and take shelter.

When the hearings were first announced, some religious leaders welcomed the occasion to explore the meaning of these clauses and to fashion needed legislation. Others shrewdly foresaw irresponsible elements turning the hearings into a platform for partisan pleadings. During the past month mounting tensions and even accusations from some quarters proved that the more pessimistic view was correct. The subcommittee's decision "to thoroughly study the data" already received in their August questionnaire saves the country from an embarrassing spectacle.

## When Ford Donates Scholarships

We met a man the other day who realizes how amazing it is that Santa Claus can give away so much without making people mad or suspicious. He is Laird Bell, board chairman of the new National Merit Scholarship Corporation, and he is already ducking brickbats for wanting to distribute \$20 million of Ford cash in college scholarships. The albatross around his neck is the Fund for the Republic, which, as a Ford-created, tax-exempt enterprise, is a sister institution of his own scholarship corporation. Mr. Bell is thus bracketed with Dr. Robert M. Hutchins, president of the fund, now under fire from the American Legion. This, plus the fact that Mr. Bell graduated from Harvard with the late Franklin D. Roosevelt, has already caused Fulton Lewis Jr. to ask if anything good can come out of the scholarship program.

Led into a quiet corner between meetings of the UN General Assembly, where he is currently serving as member of the U. S. delegation, Mr. Bell made out a good case for himself in proving that there isn't anything controversial about *this* Ford program at least. The corporation (don't call it a fund) aims to rescue from oblivion the teen-age geniuses blossoming in the desert air of the hinterland or sparkling in the dark, unfathomed caves of an underprivileged city neighborhood. Too many gifted students, the experts lament, never go to college because they can't afford it. The Merit Scholarship program intends to cope with that problem, using both its own funds and contributions obtained from the business world.

This gigantic "talent hunt" among boys and girls of the nation's schools will be carried out, said Mr. Bell, in Catholic and other private institutions as well as in public schools. But the program's impartiality does not stop with the selection of scholarship recipients. The 350 lucky winners of this year's competition, scheduled to begin in the weeks immediately ahead, will have free choice of the college they wish to attend. The financial allotment will vary according to the school chosen, near or far. "The boy from Otumwa," said Mr. Bell, himself a boy from Winona who made good as a lawyer and as director of the Weyerhaeuser Timber Company, "will be able to choose any college he wants, even if it is in New York."

This last statement is not an indication that NMSC favors the big, old private universities of the East. The bright boy from Iowa or Brooklyn, clutching his gilded Merit Scholarship, will not always make for the Ivy League. Prize winners, it seems, tend to go where their friends go. "The 'prestige' schools do not necessarily command the first interest of scholarship winners," affirms Mr. Bell, Harvard, '04. This will be welcome news to small colleges in Iowa and elsewhere which can't compete with larger, better-endowed institutions.

The pattern of effective and not purely nominal non-discrimination set by the corporation should commend itself to everyone. But the high almoner for the newest Ford undertaking has no illusions about his role. He still envies Père Noël.

ROBERT A. GRAHAM

# Washington Front

Denver—In a situation about as tense and trying as it could be, following President Eisenhower's coronary thrombosis, it seems to this reporter the people around the President must be given high marks for fine performance. There were times when some of them almost had to fight to control their emotions, and yet there was no popping-off, none of the gross boners that come so easily at such moments of crisis and frayed nerves.

The country owes a real debt of gratitude to White House Press Secretary James C. Hagerty. His eminently wise decision to disclose every shred of information possible on Mr. Eisenhower's attack and the progress of his recovery subsequently was at sharp variance with the hush-hush and cover-up that so often governs in such cases.

Frequently in the past, to preserve someone's power or position, or because it was felt that the public couldn't be trusted with all the facts, truth has been withheld or warped. Mr. Hagerty wouldn't have it so. Before he came to Denver there was a hassle over a first medical announcement that talked of indigestion rather than a heart attack. Later explanations didn't jibe at one or two places, and there may be debate over

this for a long time. But it does not detract basically from Mr. Hagerty's fine job.

It seems to this reporter that the staff system established in the White House by Mr. Eisenhower, with documents and papers needing decisions working up from one level to another to a chief of staff, rather than coming in laterally from all directions to the President, can be a help in the convalescent months ahead. It is not a perfect system and it lodges great power in one man—Sherman Adams in this case—but there is much to be said for its orderliness. The fact of its operation pulls the spotlight away from four or five high Government figures, including Vice President Nixon.

This latter could be important politically. At a time when Mr. Eisenhower's activities almost certainly are to be restricted, Mr. Nixon's opportunity to build himself for the Republican Presidential nomination next year, if he were a kind of active Assistant President, would be very great. It still could happen, but for the moment the real power of decision is retained by the President, acting in large part through Mr. Adams. If Mr. Nixon cannot get beyond the mere functionary role and is held to making speeches or welcoming festival queens, he may have a hard time scoring. Yet if Chief Justice Warren holds to his decision against ever re-entering politics, Dick Nixon could still be the man to beat for that GOP nomination.

CHARLES LUCEY

## Underscorings

THE JAMES J. HOEY Awards, given annually by the Catholic Interracial Council of New York, will be conferred Oct. 30. They are awarded to one white person and one Negro who have made a distinguished contribution to the cause of interracial justice. This year's white recipient will be Millard F. Everett, of New Orleans, editor of the *Catholic Action of the South* edition of *Our Sunday Visitor*. The Negro will be Dr. James W. Hose, a physician of Memphis, Tenn.

MR. EVERETT, through his paper, took an uncompromising stand against legislation in Louisiana designed to maintain segregation in the public schools and also opposed the State's "right to work" laws. Dr. Hose is widely known for his works of charity, almost one-third of the 3,000 patients he treats annually being treated free.

LOYOLA UNIVERSITY of Chicago, in conjunction with the National Broadcasting Company, is offering a course in

ethics over TV station WBNQ. The course comprises 12 lectures given on Sunday mornings at 10:30 by Rev. Gerard G. Grant of Loyola's Department of Philosophy. If they so desire, viewers can arrange to take the course for credit in the Home Study Division (820 N. Michigan Ave., Chicago 11).

THE CATHOLIC FAMILY INSTITUTE of the College of New Rochelle, N. Y., is presenting its ninth annual series of lectures and panels on family problems. Some of the panel themes are: "Helping Johnny Read"; "Personality Development: Christian Pattern"; "The Art of Parental Discipline." The sessions, open to all, are held on the first Wednesday of each month at 8:30 P.M. The annual fee is \$3.

THE 33RD annual convention of the National Catholic Rural Life Conference will be held Oct. 22-26 in Lexington, Ky. The "Blue Grass" convention is being held in Lexington at the invitation of Most Rev. William T. Mulloy, D.D., Bishop of Covington, episcopal adviser to the conference for the American hierarchy and twice NCRLC president. Headquarters for

the convention will be the Lafayette Hotel. Reservations: Msgr. Thomas G. Ennis, 153 Barr St., Lexington.

AMONG THE prominent speakers scheduled to address the eighth annual conference of the Council of Profit Sharing Industries, which will meet in Los Angeles, Nov. 9-10, is His Eminence James Francis Cardinal McIntyre. The council, which was founded in 1947, now numbers 900 firms.

SPEEDY AND ACCURATE location of the key ideas of St. Augustine is now possible, thanks to the scientific indices prepared under the direction of Rev. Johannes Schoemann, S.J., of the Canisius-Kolleg in the Western sector of Berlin. So far there have appeared: *Preliminary Studies for the Interpretation of the Augustinian Concept of Providence*, prepared by Herr Götte, and *The Augustinian Concept of Authority*, the work of Herr Hohensee. *Providence* costs \$1, *Authority* sells for \$2. They are both supplements of *Folia: Studies in the Christian Perpetuation of the Classics* (Rev. Jos. M. F. Marique, S.J., Holy Cross College, Worcester, Mass.). C. K.



# Editorials

## For the "Church of Silence"

Any one of these lovely October week ends, millions of U. S. Catholics will be enjoying the golden weather. They will be out in the car, off to the football games, barbecuing in the garden, getting healthily and happily tired after the week's work. They will also, though perhaps not too many of them will advert to it, be basking in another kind of golden weather—the climate of freedom. For they have freedom from oppression and nameless dread, freedom to interrupt their week-end pleasure so as to fulfil their religious duties.

How many of these U. S. Catholics will pause to remember that some 55 million of their fellows in Europe alone cannot bask in the golden weather of freedom? How many will pause to thank God for what we have and beg God that the day may soon come when Polish and Lithuanian and Hungarian Catholics will share such weather with us?

The intention of the Apostleship of Prayer for October is designed to recall this prayer and this hope to Catholic hearts. It calls us to remember the hierarchy and the people of the "Church of Silence," the Church behind the Iron Curtains of West and East. Simply because it is a Church of silence, the voice of its agony can be all too easily unheard and unheeded.

The story of the persecutions behind the Iron Curtain need not be repeated here. It has been told time and again, and for a convenient summary of the harrowing and heroic tale, one need only turn to the recently published pamphlet, *The Church of Silence*, by Rev. Robert A. Graham, S.J. (America Press). What does need emphasis, says our Holy Father, who suggested the Apostleship intention, is that we do not forget.

October is the month dedicated to the rosary, with particular emphasis on the family rosary. Why should not the recitation of the rosary and the remembrance of the millions of persecuted in the Church of Silence be joined? What better outpouring of the love and dynamism of the mystical body than for Catholic families in freedom here to join their hearts to Catholic families oppressed abroad? And so, all over the world, Catholics will be one family, under the motherhood of our Lady, praying and suffering together.

Father Graham quotes in his pamphlet a poignant plea to the Pope made in 1948 by the Catholics of Lithuania. Cried the Lithuanians:

Where are the civilized people of the world? . . . Do they not know that their Christian brothers and sisters are being exterminated? Have the Christians of the world gone to sleep in the vain illusion that the hordes from the East, after they have exterminated us, will stop and go back? . . . We are already in the death agony, but in dying we should

wish to hear Your Holiness' consoling words and the assurance of the Catholic world that our children shall no longer suffer in spiritual slavery.

Not even the Pope's words will bring freedom to the persecuted millions behind the Iron Curtain—not until the force of circumstances or the mysterious grace of God moves the hearts of the persecutors. But at least the oppressed will take heart in their agony if they know that their fellow Catholics all over the world are remembering them, especially in this month of Mary, who, if she is Queen of the Holy Rosary, is also Consoler of the Afflicted.

## Time for Tax Cuts?

For the past several weeks, practically every Washington commentator we have read predicts a cut in taxes next year. Regardless of political leanings, these newsmen take for granted that both the Administration and the Democratic majority in Congress will sponsor tax-reduction bills. The only controversy they see developing is one over the manner in which tax relief is to be accorded. The Administration is thought to favor cuts for corporations as well as for individuals, whereas the Democrats intend to grant lower-income groups most of the concessions. In all these predictions it is taken for granted that the Administration and Congress are equally under the spell of the approaching 1956 elections.

While political passions are still relatively quiet, we would like to sound a note of doubt and caution. Although it may be politically sagacious to vote a tax cut in an election year, we suggest that from the viewpoint of both national defense and sound economics it may be dangerous and unwise to do so.

Within the past few months, we have learned that the Soviet Union has not only made great strides in developing atomic and hydrogen weapons, but has also developed long-range jet bombers capable of reaching any objective in the United States. Furthermore, during the past few weeks, our defensive position in Europe has considerably worsened. All around the Mediterranean basin our allies are either quarreling among themselves or experiencing troubles and crises of one kind or another. From Nato forces in Western Europe, France has withdrawn most of her effective divisions to cope with the revolt in North Africa. West German rearmament is proceeding at a snail's pace.

In the face of these developments, how can the Democrats logically sponsor tax cuts? For the past year they have been voluble in their criticism of Administration reductions in the defense budget. Do they want the voters to understand that they favor at one and the same time increased spending for defense and reduced Government income to pay for it?

Nor in plumping for tax cuts are the Republicans on any safer ground. For the last six months the Administration has been following a policy of restricting the supply of money and making it more expensive. Through these means, as well as by exhortations to the banking fraternity, it hopes to prevent prosperity



from going wild and degenerating into inflation. How can anyone in his economic senses reconcile this restrictionist policy with a cut in taxes? A tax reduction, giving individuals and corporations more money to spend, will necessarily tend to nullify monetary efforts to make the boom less feverish.

We understand that by normal peacetime standards taxes today are too high. We appreciate that tax reduction is always an appealing prospect. We also appreciate, however, that these are not normal times, and that so long as communism poses a world-wide threat, we must remain strong at home and see to our alliances abroad. Perhaps if our leaders in Washington made it clear to us that a tax cut next year might endanger our domestic prosperity and weaken the nation abroad, both parties would feel less compulsion to vie with one another for the dubious credit of having reduced our taxes. Sometimes statesmanship is also good politics.

## Indonesian Elections

As this issue of AMERICA goes to press, the returns of the Indonesian elections are far from complete. Indications are, however, that the new Indonesian Government is not likely to be overfriendly to the West.

Three parties are involved in a closely contested struggle. By October 2 the Masjumi, a pro-Western Moslem party, had yielded first place to the Nationalists. The Communists were running an uncomfortably close third. Since only scattered returns have come in from populous East Java where both Communists and Nationalists have their greatest strength, the outlook for a Masjumi victory is not very bright.

The strength shown by the Communists indicates that their new approach in Indonesia is paying off. In 1948, in what was probably the young republic's most critical hour, the Indonesian Communists resorted to violence to establish themselves. Crushed by armed force, they faded into the political background. Their star appears to be once again on the rise.

At the moment, observers give the Communists, at the most, but 20 per cent of the vote. This much, however, will give them a great nuisance value in the Indonesian Parliament. Moreover, a victory by the Nationalists, whose foreign policy is "neutralism," coupled with the showing of the reinvigorated Communists, could make possible a coalition that would draw Indonesia further away from the West.

## French UN Walkout

The October 1 decision by France to boycott current sessions of the UN General Assembly does not mean the breakup of the organization. It does mean, however, that France has effectively crippled UN discussion of the touchy problem of Algeria. With the French delegation absent, the proposed airing of the recent violence there, voted 28 to 27 on September 29, will never get past the debate stage.

Technically speaking the French protest was justifiable. One might well argue that the status of Algeria

which makes the country not a colony but rather a "part of Metropolitan France" is no more than a legal fiction. Nevertheless, looked at with French eyes, Algeria is France. If France was to be at all consistent, she had to consider the UN vote to discuss Algeria as interference in an internal affair and a patent violation of the UN Charter.

Moreover, the hypocrisy evident in the UN vote cannot escape notice. The motion to discuss Algeria was pushed through by the Arab-Asian bloc, the Soviet bloc and a few Latin-American countries. Since colonialism has become the *bête noire* of both Far and Middle East, the mind of the Arab-Asian bloc on the Algerian question could have been predicted. Nevertheless, it is odd that on September 23 India, Burma, Indonesia, Iran and the Philippines abstained when Greece asked for free debate on the Cyprus question. Does the devotion of Asian nations to the cause of political freedom depend on who gets to them first with the more effective lobbying? Has France proved herself less efficient than Britain when it comes to this standard method of procedure in keeping troublesome issues off parliamentary agendas?

It is just as easy to poke fun at the Soviet bloc. Russia has been the UN's most frequent and ludicrous defender of her "sovereignty" in moving to prevent debate on issues concerning the enslavement of her coterie of satellites. As far as the Latin-American vote goes, few of these countries would tolerate what they would call "interference in domestic affairs" by the UN.

We cannot but feel that it would have been more advisable for the UN to take into account the progress France has thus far made in handling North Africa's nationalist problems. Tunisia has already been granted her internal independence. Progress in Morocco has been slow, but at least the Faure Government has been trying to cope with nationalist demands. Algeria, because of its peculiar status, will be the hardest nut of all to crack.

Since 1947 France has followed a policy of assimilation in Algeria. By declaring all Algerians citizens of France, she initiated a period of self-government. At the same time, she found it necessary to hold 80 per cent of the population in check by creating a system of two electorates which reduced the Algerian Moslems to the status of second-class citizens. Otherwise Frenchmen would have been swamped, even in decisions affecting the home country, by an electorate of non-Europeans who are multiplying far faster than the citizens of metropolitan France.

In other words, unless France is willing to suffer the consequences of granting all Algerians equal representation, talk of assimilation remains just so much rhetoric. But that is a French problem and involves the evolution of a concept of the French Union that will prove satisfactory to her overseas possessions. Federation rather than half-baked assimilation may be the answer. Failure to find that answer will determine how long France can keep her problem out of the UN on the technicality that Algeria is "part of France."

Deans and vice presidents of the 30 Jesuit colleges and universities in the United States and Canada met this past summer in California. Father Davis, S.J., former dean of Fordham College, reports on the conference.

## Deans Along the Camino Real

Thurston N. Davis



**E**IGHTY BRIGHT CANARIES sing the year round in their big aviary on the campus of California's Santa Clara University. That is a lot of canaries. But this summer, from August 3 through August 13, Santa Clara could boast that it had even more deans than canaries. For it was the scene of the second plenary assembly, or national institute, of Jesuit deans, vice presidents and regional directors of studies. They represented more than 90,000 students in 30 Jesuit colleges and universities of the United States and Canada.

From north, east and south—by train, bus and plane—94 black-robed educators descended August 2 on this century-old university. It was a fitting place for such a meeting. Santa Clara's fragrant campus enshrines one of the brightest jewels in a rosary of ancient Spanish mission churches along the Camino Real. Santa Clara awarded the first bachelor's degree granted in California. Where could there be a more ideal spot to do some serious summer mulling over the fundamental problems of modern Jesuit education?

### Deans and Redwoods

Rev. Herman J. Hauck, S.J., president of Santa Clara, and Rev. Edwin J. McDermott, S.J., his capable assistant, made their Jesuit colleagues welcome. Rev. James A. King, S.J., Santa Clara's own liberal-arts dean, competently headed the local committee on arrangements. There were plenty of arrangements to be made, too. Tape-recorders had to be loaded; scribes were mustered from the ranks of the Jesuit theological students at nearby Alma College; mimeograph machines were kept rolling far into the night; plans had to be made for a field trip to Stanford University and a visit to the marvelous giant redwoods in the Santa Cruz mountains.

But the deans had not come to Santa Clara merely to measure themselves against redwoods. The institute program called for nine full days of class. No matter that some deans were balding, while others had a crew-cut. The bell called them all alike to school at 9:30

each morning in the De Saisset Art Gallery. There they worked till noon under the able directorship of Rev. Andrew C. Smith, S.J., president of Spring Hill College, Spring Hill, Ala. As a director, Father Smith has two desirable qualities: a light touch and an uncanny knowledge of Robert's Rules of Order. Both helped. Things moved along at a sprightly pace. Afternoons saw the deans back in their benches from 2:30-5:00. Besides, there was generally an optional session scheduled for 8:00 in the evening. It made a full day.

What do Jesuit deans talk about when they get together for a conference of this duration? The last such institute had been held at Regis College in Denver, Colo. That was in 1948, when the object of the institute had been to explore the question of efficiency in administrative procedures. This year three interrelated topics made up the agenda. Three days apiece were devoted to 1) a consideration of Jesuit institutional objectives, 2) curriculum and its place in the implementation of objectives, and 3) methods of institutional self-evaluation. Father Charles F. Donovan, dean of the School of Education at Boston College, Father Julian L. Maline, director of studies for the Chicago and Detroit provinces of the Society, and Father William F. Kelley, dean of the College at Creighton University in Omaha, were named special advisers to the institute on these three areas of discussion respectively.

### Minimum of Jargon

"We tried it this way," said the first dean-speaker on the morning of August 3. He was Father Edward F. Clark of St. Peter's College in Jersey City, N. J. Father Clark described the gradual, experimental and democratic methods used at his institution when he and the faculty recently set themselves the task of revamping the published account of objectives which was to appear in a new edition of the college catalog. At St. Peter's they worked it out the hard way—up from faculty committees. It took months, said Father Clark, but it was worth it.

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If anyone cherishes the notion that Jesuits are an *a priori* lot, that they deduce their procedures or their objectives from their scholastic concepts of matter and form or *ens ut sic*, he should have been at Santa Clara to hear these deans at work. There was little of the abstract in their discussions. "We tried it this way" was a constant refrain. Father Brian A. McGrath, academic vice president of Georgetown University, came prepared to give each dean a brochure containing the objectives of every U. S. Jesuit college. Each statement was analyzed and ruthlessly tested by comment. When the discussion finally waned, the problem of formulating an "ideal," but tentative, statement of objectives was referred to a committee on special problems, headed by Father Thomas C. Donohue, academic vice president of St. Louis University. The results of this committee's work, reported on two days later, were still under discussion as the delegates packed their bags on August 13 and made for the Santa Clara railroad station.

If it seems easy to dash off a neat set of objectives for a contemporary liberal-arts college, try it sometime. To compose one which will completely satisfy 93 other experienced educators is quite a feat. Moreover, to spell out in your statement what precisely it is that distinguishes the education given in a Jesuit college is an even greater challenge.

### What Is Jesuit Education?

In the minds of the 94 deans, a Jesuit college undoubtedly has a specific character. But what are its ingredients? Is its hall mark to be found in its organization and administration? Is it characterized by the fraternity of its Jesuit and lay instructors? its insistence on the adaptation of every good means to the ends of education? its demand for orderly and precise thinking, stemming from a traditional emphasis on language studies and scholastic philosophy? Is there a special force in the attitudes it communicates—those of "thinking with the Church," respect for authority, habitually seeing the goodness of things in themselves and (following the dictum of the Jesuits' founder, St. Ignatius Loyola) attempting to find God in all things? Surely, the deans readily agreed, none of these traits is present only in Jesuit colleges. Other Catholic colleges have these same qualities. But still, quite realistically and with no idea of patting each other on the back, they also agreed that there is something unique which for four centuries has characterized colleges and universities conducted by the Society of Jesus.

Perhaps this distinctive quality is to be located in a peculiar blending of all the above-named traits, a traditional methodology by which Jesuits combine them in the intellectual, moral and spiritual training of their students. Perhaps it lies in the personal attention they try to give the individual student. At any rate, these were some of the surmises which the committee on special problems had to try to translate into cold prose when they sat themselves down to compose a statement of Jesuit college objectives for the mid-twentieth century.

### Educational Absolutes

Whatever may or may not be distinctive about Jesuit liberal-arts colleges and Jesuit education generally, they also have a great central core of purpose in common with all other American colleges and universities. Father Robert J. Henle, dean of the St. Louis University Graduate School, underlined this when he said:

By a social and cultural commitment, the university is, in our culture, the one institution that is formally dedicated to truth as such; that is, to intellectual knowledge, to its extension and development, to its preservation and communication. . . . The university's obligation to society is, therefore, its obligation to truth; or its obligation to truth is its obligation to society. The college, as part of the university system, falls under this same commitment and carries this same obligation.

Thus it is, Father Henle went on, that the activities of a college

. . . must be governed by the truth and must communicate truth. It cannot become an instrument of propaganda, a mere training-ground for partisans; its only prejudice is to favor the truth. . . . Though this dedication is established by social commitment, it follows, precisely because this dedication is to the truth, that the nature of knowledge and truth (*which is not dependent upon social decisions*) governs the activities of the college.

Father Henle's challenging paper, coming early in the program of the institute, sparked discussion for session after session of the nine-day conference. On several free evenings special meetings were held in the old Adobe Lodge on campus in an attempt to apply his ideas in their fullest perspective to the problems of today's liberal-arts college and its curriculum.

### Adaptation to Our Times

Yet these dealings in educational absolutes did not blind Father Henle or his fellow deans to the specifics of our own time and culture. He himself put the other side of the question this way:

To be a full human being a student must become a citizen of the universe—simply a man. But to be a fully formed human *individual* he must find his individualized growth *within his own time and his own culture*; he must live in his own age and in his own time, knowing its distinctive realization of human living and assuming its distinctive forms of responsibility.

A medieval man, a man of the Renaissance or a modern American, however much they are united by their common transcendent humanity, are—when fully educated—definitely different. They must be different if each is to be a human person in the full sense of the word. The delegates were very realistic in their recognition that the specific responsibilities and challenges of our age must play their part in shaping today's academic programs.

No doubt it was in response to this analysis of Father Henle that, at their final business meeting, the entire



body of deans voted a resolution recommending that Jesuit colleges and universities continue to

... instill in those with whom they labor an intimate consciousness of their responsibilities as citizens and members of society in a daily more interdependent world.

In this same resolution Jesuit colleges in Seattle, Worcester, New Orleans, Buffalo, Spokane, Baltimore, San Francisco, Scranton, Cleveland, Syracuse, Philadelphia, Fairfield, Conn., Wheeling, W. Va. (this is Wheeling College, youngest of the U. S. Jesuit family, just opening its doors this fall), Detroit, Los Angeles, Cincinnati and twelve other cities across the land pledged themselves to

... define in their institutional and course objectives, and provide in their curricular revisions and institutional self-evaluations, effective instruments for developing that Christian social awareness and civic responsibility which should distinguish the graduates of colleges and universities conducted by our Society.

### The Practical View

One of the outstanding educational facts of our time is that our technologized society each year consumes a bumper crop of graduates from undergraduate professional schools. The deans at Santa Clara, as might be expected, gave much of their attention to the traditionally Jesuit liberal-arts programs of their colleges. But they by no means overlooked the growing importance of schools of education, engineering and business. Business-administration deans held special evening juntas. Hours of discussion by the entire group were devoted to the business curriculum.

### Down to Details

Father Charles P. Loughran, assistant dean at Fordham College in New York, asked and answered the question: "Why should Jesuits run schools of business, anyway?" He spoke of the influence of industrial managers and engineers in American life. Father Loughran said:

We no longer live in an age when the learned professional man is the only ideal. If we are to train an elite it would perhaps be advisable to take this fact into account in a society which is predominantly mercantile and industrial. . . . Business is clamoring to be taught liberally.

Business schools, if they really accomplish the creative task set them by our age and its expanding economy, need not apologize for not being arts colleges. On the other hand, of course, liberal-arts colleges should continue to play their distinctive role in higher education. They must never be maneuvered into a position of apologizing because they are not professional schools.

All this, in the telling of it, sounds very general. Actually, the deans were down to brass tacks at every moment. Father Lawrence V. Britt, dean of Chicago's

Loyola University College of Arts and Sciences, stressed the need for constant, objective studies of the college curriculum. He defined curriculum as the sum-total of such planned educational experiences as formal instruction, laboratory work, reading assignments, field work and opportunities to apply what is learned. Dr. Ralph W. Tyler, director of the Center for Advanced Studies in Behavioral Sciences, Stanford, Cal., favored the institute with a searching analysis of the principles of curriculum development.

Father Frank L. Fadner, regent of Georgetown University's School of Foreign Service, raised the question of whether deans should teach. He does himself, and recommends it. It was surprising to find how many other deans also found time to get away from their desks and into a classroom. Father John H. Martin, dean of the College at Loyola University, Los Angeles, asked: Can we profitably adopt—in a modified form—the "Great Books" approach to general education? The dean of Rockhurst College in Kansas City, Rev. E. Joseph Gough, S.J., reviewed the fruitful experience of a half-century of collaboration by Jesuit colleges with regional accrediting associations. The dean of the College at the University of Detroit, Father J. Barry Dwyer, tackled the vexing question of how the colleges are to prepare for the onrushing wave of enrolments prophesied for the years ahead. Will this wave, he asked, be as big as has been predicted?

### Yet More Questions

Father Francis J. Fallon, dean of Le Moyne College in Syracuse, N. Y., Father Edward C. McCue, for 17 years dean of the College at John Carroll University in Cleveland, Father Edward A. Doyle, dean of the College at Loyola University, New Orleans, and Father Darrell F. Finnegan, chairman of the Department of Education, Loyola University, Los Angeles, raised dozens of questions like these: Are grades too high or too low? Should Latin keep its traditional place in the Jesuit liberal-arts program? Is there too much science in the program of the premedical student? What about public relations in our colleges? What use is being made of testing? How successful are the colleges in their guidance programs? Should a university president himself act as faculty adviser to a students' honor society? This, by the way, is what Father Celestin J. Steiner, president of the University of Detroit, does with eminent success. Father M. G. Barnett gave the group a detailed progress report on the extensive self-evaluation in which 75-year-old Marquette University, Milwaukee, is currently engaged. Other colleges and universities are making similar self-studies.

When the proceedings of the Santa Clara conference are published later this fall, the volume is likely to be as fat as a telephone book. Of course, this brief account can highlight only a few essentials and allude to a few of the participants. However, if it succeeds in giving some notion of the vitality of Jesuit colleges and of the seriousness of their concern to enlarge an already substantial contribution to modern American society, this reporter will be satisfied.



# Letter from Spain

Robert F. Harvanek

IN ONE SHORT MONTH it is hardly possible to get inside the front door of a country, particularly if one's acquaintance with the language is hesitant and slow. Impressions are many and varied, difficult to highlight, and surely not very penetrating. But three things have especially struck me about Spain, two of personal interest, the third perhaps more general—all of them seen in a Jesuit perspective.

## Devotion to the Sacred Heart

The first is that Spain is a country especially dedicated and devoted to the Sacred Heart. Devotion to the Sacred Heart has always seemed a peculiarly French devotion because of the apparitions at Paray le Monial. It is true that devotion to the Sacred Heart is one which has been adopted by the Society of Jesus in a special way, and can therefore be expected to be found wherever there are schools or churches of the Society.

But in Spain the devotion not only is present in Jesuit colleges and churches but actually dominates them. Many of them, both schools and churches, carry the name of the Sacred Heart—which is not true in the United States. In Granada the Feast of the Sacred Heart, or, rather, the Sunday closing the novena after the feast, was celebrated by a huge parade through the center of the city. A long candlelight procession, led by a civic guard, preceded the float carrying the statue of the Sacred Heart. The parade ended in front of the Jesuit church, where a short and dramatic exhortation was given by one of the Fathers. Similar expressions of devotion were devotion throughout the whole of Spain at this time.

The devotion is not limited to Jesuit circles. Civic statues, monuments of national importance, are frequently images of the Sacred Heart. The most notable, perhaps, is the National Monument to the Sacred Heart on the *Cerro de los Angeles* (Hill of the Angels), the geographical center of Spain just outside Madrid. In 1919 Alphonso XIII consecrated the nation to the Sacred Heart at this monument, and the Communists in the Civil War attempted to undo the act by firing a volley at it.

Part of the explanation appears to be that Spain, in addition to St. Margaret Mary, has its own apostle of the Sacred Heart, the 17th-century Jesuit priest Bernard de Hoyos, whose mystical experiences seem to have

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brought Spain a message of special patronage and protection. The Sacred Heart's prediction to Father de Hoyos, "I will reign in Spain, and with greater veneration than in other places," seems to have been fulfilled.

This does not mean that the Sacred Heart devotion in Spain equals the Holy Week or Corpus Christi devotions, or even that to our Lady, but it does have a public and dominant character that is distinctive. The ancient images of Christ in Spain, besides those of the crucifixion, seem to center on scenes from the Passion, especially the Ecce Homo and Christ at the Pillar. But the most frequent modern image seems to be that of the Sacred Heart.

It might be possible to write off some of the popular demonstrations of devotion as peculiarities of a Latin religious temperament, but one is constantly being reminded that a very short while ago these people were dying for the faith. There are the plaques in the Mezquita of Cordoba commemorating over 80 parish priests in that diocese who were assassinated during the Civil War, photographs of martyrdoms on the walls of religious houses, the ruins of the Alcázar in Toledo.

## Spanish Philosophers

The second picture of Spain concerns another personal interest, the philosophical situation in that country. Teachers of philosophy say that there is no outstanding and original philosopher of power in Spain at the present time. The big name, of course, is José Ortega y Gasset, who lives in Madrid and, I believe, gives some private lectures; but he was retired from a regular teaching post last year at the age of 70. Ortega was and still is the darling of the non-Catholic intellectuals. Like many Spanish philosophers in modern times, he is an essayist rather than a technical and scientific philosopher. He is an expositor of a cultured relativism, trained especially in the mode of Wilhelm Dilthey.

This problem of a learned skepticism or cultured relativism in a country of Catholic background and culture is one that seems to be particularly in focus in Spain. Two recent books debate the problem. One is the report of a series of radio conversations between the Franciscan Father Oromi and Sanchez-Marín (*La Filosofía Escolástica y el intelectual Católico*—"Scholastic Philosophy and the Catholic Intellectual"). The other is a discussion by Father Pacios (*El Cristo y los intelectuales*—"Christ and the Intellectuals").

Modern intellectual relativism seems to have entered Spain with the Encyclopedism of France, shortly before the Napoleonic invasion. But it also owes a great

deal to German idealism, and especially to the *Institución libre de Enseñanza* (Free Institute of Teaching) founded by the followers of Krause. It was this element in Spanish life which in great part made the anti-clerical Republic possible and the Civil War necessary.

Fathers Oromi and Pacios both think that the problem of the present-day intellectual is a problem of humility and that what is needed is both a sound training in scholastic philosophy and a concern for the Church's rules for protecting one's faith. Undoubtedly there are many aspects to this problem, but probably what is most needed is a Catholic university system where the lay professor has a place of honor and dignity as an associate, and is not merely a subordinate or pupil of the clerical theologians and philosophers.

Miguel de Unamuno, despite his "Protestant" orientations, generally receives more respect from the Catholic philosophers than Ortega, principally because he was a more "engaged" and sincere thinker. Zubiri, who has not written much, is very highly regarded, both for orthodoxy and philosophical ability. A popular essayist, Julian Marias, seems to be able to reconcile his admiration for Ortega with his Catholic faith.

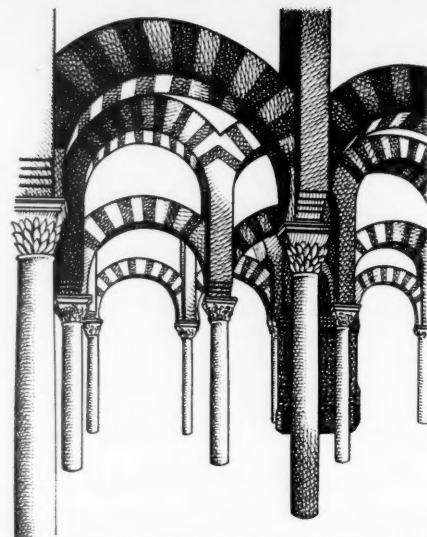
An important young group of Thomists (the principal name is that of Alonso Gonzalez) is getting started, lay disciples of the Dominican psychologist, the late Father Barbado. Jesuit philosophy is predominantly Suarezian, as is to be expected, though few have the fervor of Fr. José Hellín of Madrid. German influence, rather than French, is the rule among scholastic philosophers (as it is among the non-scholastics), and though most hold to the traditional conceptualism of the Spanish renaissance, there is a fair amount of interest in phenomenology and the existentialism of Heidegger.

### Social Apostolate

The third striking feature of contemporary Spain, from the Jesuit point of view, is the social apostolate. Beside the traditional colleges dedicated to education in the liberal arts, a considerable number of "schools for workers" have been established since the Civil War in all the provinces of Spain. These are not our "labor schools," but rather technical schools. They give young men a training in arts and crafts. Most of the schools offer courses leading to a bachelor's degree. Their enrollment seems to include part-time students, who come in the evening after work to improve their earning power. Because of a Government subsidy, tuition is free.

The purpose of these schools is not to educate the workers so that they can graduate out of the working class, but rather to train them in the skills Spain obviously needs very much and, moreover, to train them in such a way that their work becomes part of their Catholic life. In the words of José Antonio Girón, the Minister of Labor and a Jesuit alumnus, these schools aim at producing "perfect Catholics, perfect Spaniards and perfect technicians, according to the capacity of each."

The most important development so far of the schools



for workers is the Universidad Laboral of Gijón, which opened its doors for the first time this fall. Built and supported by the Government, the university plant is an impressive set of buildings. The Society of Jesus, because of its work in labor schools, was asked by the Government to direct and staff the university. The Jesuits of the León Province, where Gijón is located, felt that the task was too much for one province and referred the matter to the General of the Society in Rome. The result was that all the Jesuit provinces of Spain have been told to support the school with men, though the direction remains with León. There will also, of course, be laymen on the staff.

The school is prepared to house 1,000 boarders and 1,000 day students. It will give degrees in the technical arts and crafts. Obviously the needs in teacher-training and administration in a venture of this sort are very great, and there will inevitably be some creaking and wobbling of the wheels before the school gets rolling smoothly. The mood of the pioneers at the present moment seems to be more one of courage than of confidence, except for confidence in a work of obedience.

This social work also includes the sodalities, as well as enterprises like the Jesuit Fr. Manuel Trenas' heroic Boys Town in Seville. Father Trenas picked up boys from the streets, homeless because of poverty, the youngest hardly more than seven or eight, the oldest around seventeen, and brought them to his "home," an old Jesuit building. There is real poverty here: not enough towels to go around, some boys sleeping on the floor. But there are food and comradeship and the love of Christ, and as the money dribbles in, things improve little by little.

The social work of the Society in Spain is in the old Ignatian tradition of venturing into the field of the greatest need and fewest workers. It may be the beginning of a new kind of renaissance. That would be most appropriate, for the Spaniards seem to be the eternal crusaders.

# Literature and Arts

## A Sampler of Fall and Winter Books

Harold C. Gardiner

"Which paper do you read?" is the question that pops into the head of one who is trying to puzzle out the squiggles and the hen-scratches on the chart of U. S. culture that reflects tastes and trends in the reading of books. The September 17 issue of the *Publishers' Weekly* announced with aplomb: "The book business is booming." It would certainly seem so: out of 65 publishers responding to PW's questionnaire, only six said that trade had fallen off this year so far. Another six claimed they were holding their own, but a goodly phalanx of 53 chortled that this Christmas was going to be a very merry one indeed.

Three cheering revelations cropped up in PW's report. It seems that some of the publishing houses that have been doing very well are relatively small concerns. Further, the prosperity of both large and small firms does not seem to have depended on single runaway best sellers. Finally, the "biggest gains of all were registered by the university presses." This is good news indeed, for from these publishers we get, by and large, only quality books that could not or would not be published elsewhere.

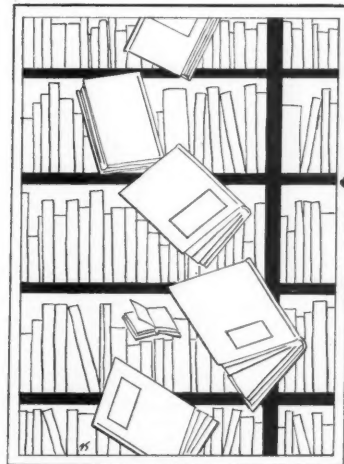
### Can Books Compete?

But then we remember what we read in another paper. The September 2 issue of the *U. S. News and World Report* ran the most complete survey we have yet seen on "What TV is Doing to America." In the section that studied "what TV is doing to reading," we discover:

Americans spent \$13 million less for books in 1954 than in 1953, though the population increased by about 2.8 million in the same period. To put it another way: Americans spent about \$500 million for books. They spent \$600 million just to keep their radio and TV sets repaired . . . What all available facts seem to add up to is this: there are more people in the U. S., particularly children, than there were ten years ago. They have more money to spend. Yet they are spending less for books . . . In some cases, TV may stimulate certain types of reading. But in the mass, the TV set keeps people away from the written word.

One partial solution to this apparent double talk is the fact that export of U. S. books reached a new high in 1954, according to PW's figures.

Frankly, though, if TV keeps people from the printed word, it is perhaps because the printed word in the United States is not speaking up in such imperative



fashion as to keep readers glued to books, or even to unstick them from their TV sets. At least this is the melancholy report I have to make to those who are wondering what the publishers will have to offer from now until, say, the first of the new year. A thorough combing of the advance notices of some 60 publishers does not disclose, I am sorry to say, any great number of highly exciting titles. Perhaps it's the progress of the World Series, in its fifth game at present writing, that magnifies my myopia.

### Aspects of Religion

There are streaks of silver, however, mid the encircling gloom. The field of religion and the allied realm of religious history—with special reference, of course, to the desires of Catholic readers—will get off to a good start with *The Popes*, by Zsolt Aradi (Farrar, Straus and Cudahy), an account of how the Pontiffs are elected and crowned; *The Vatican*, by Jean Neuvcelle (Criterion Books), a study of the organization and influence of the Vatican state; and *St. Pius X*, by Leonard von Matt (Regnery).

Bruce announces a two-volume *History of Israel*, by Giuseppe Ricciotti, author of the famous *Life of Christ*. It covers the ground from Abraham to 135 A. D. Another headliner will be *The Retrial of Joan of Arc*, by Régine Pernoud (Harcourt, Brace). *The Miracle of Lourdes*, by Ruth Cranston (McGraw-Hill), is an examination of the working of the Medical Bureau and of some of the more famous cures. Stimulating reading seems in the offing in *The Catholic Approach to Protestantism*, by George H. Tavard (Harper). Those who were led on by the recent *Life* article on the Jesuits to wonder what they are like will find the answer in *A Report on the Jesuits*, by Rev. John LaFarge, S.J., illustrated by the magnificent Margaret Bourke-White photos (Farrar, Straus and Cudahy).



**ENGINEERS  
GRADUATED  
IN 1955  
21,500**

**ENGINEERS  
NEEDED  
IN 1955  
37,000**

AS GENERAL ELECTRIC SEES IT

# Here are 5 ways help

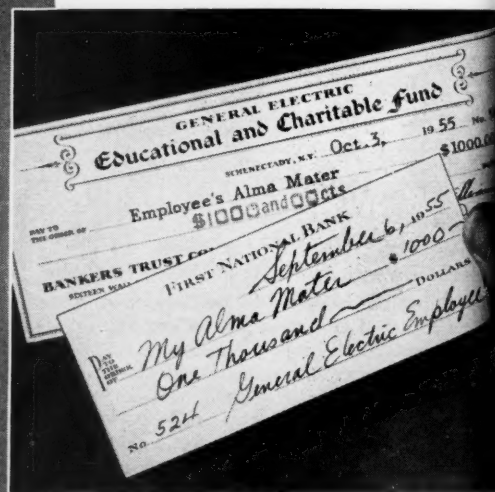
**For every 5 new engineers industry needed this year, there were only 3 graduated from U. S. colleges**

In 1955, U. S. industry had jobs for an estimated 37,000 engineers; our colleges graduated 21,500.\* This shortage, typical of recent years, is creating an increasingly serious problem — for engineers and scientists hold the key to progress in this swift-moving technological age.

At General Electric, for example, nearly 17,500 of our people are trained in engineering or science, and we have opportunities for a thousand more technically trained people each year. The need may double in the next 10 years.

As we see it, industry, working with educational institutions, can do much to solve the shortage. On these two pages are some of the things we believe will help:

\*Estimates are from the Engineering Manpower Commission of the Engineers Joint Council.



**3. Help schools financially.** Nearly half of colleges operate in the red. Since 1922, our aid-to-education program has included fellowships, and other financial support. In 1955, the General Electric Educational and Charitable Fund matches, dollar for dollar up to \$1000 in our year, contributions by each employee to his

**4. Educate**... must con... we have 12 f... — was starte... President —... rolled in our... cally traine

For a detailed discussion of our views on "Basic Relations Between Education and the Economy," write General Electric, Department L2-119, Schenectady, New York.



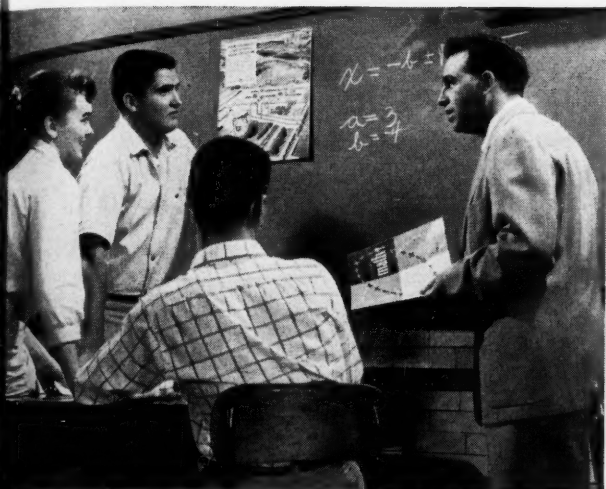
# ways help solve America's critical shortage of engineers

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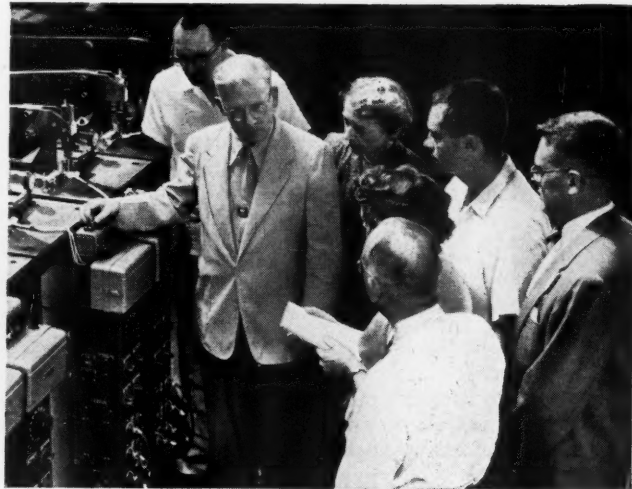
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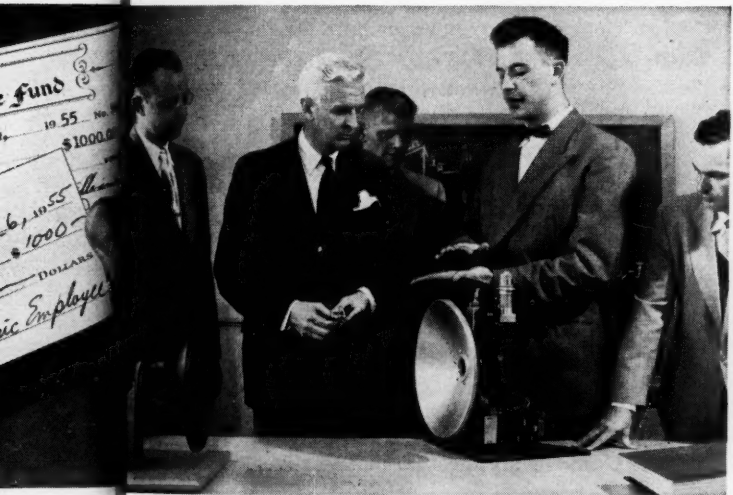
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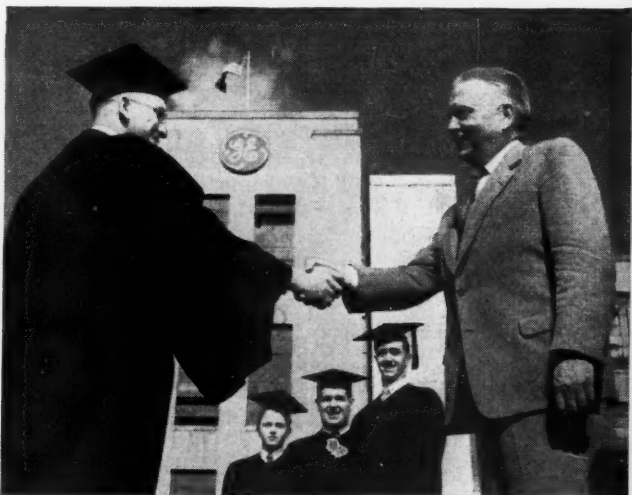
**1. Help guide young people's careers.** More high-school students will take the courses they need to become engineers if they know of the wide opportunities in the field. Since the 1920's, General Electric has tried to create interest by distributing a variety of school training aids. (Above, a teacher counsels students, using a G-E career guidance booklet, "Why Study Math?") In the past 10 years, schools have requested 63,000,000 copies of our training aids.



**2. Bring businessmen and educators together.** An understanding of the role math and science play in business can help teachers prepare students for careers. The group above is the latest of 1,450 high-school teachers to attend G.E.-sponsored summer fellowship programs. Here they have the opportunity to study at several leading colleges and to see firsthand the value of their work to business. We have also conducted conferences for college educators since 1924.



**4. Educate employees on the job.** The development of young people must continue after they start to work. At General Electric, we have 12 formal educational programs; the oldest — Engineering — was started nearly 60 years ago. (Above, Clarence Linder, Vice-President—Engineering Services, reviews work of engineers enrolled in our Creative Engineering Program.) More than 10,000 technically trained men and women have participated in these programs.



**5. Encourage self-development.** Young people with aptitude should be helped to move ahead. For example, the young men above joined our Apprentice Training Program as high-school graduates in 1949; this year they are graduate engineers from the U. of New Hampshire after a 6-year work-and-study program sponsored by our Meter Department. Donald E. Craig, General Manager of the Department, congratulates the men and welcomes them to full-time jobs.

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More on the devotional side are Thomas Merton's *The Living Bread* (Farrar, Straus and Cudahy), a meditation on the Holy Eucharist; *The True Meaning of Christmas*, by Fulton J. Sheen (McGraw-Hill); *Justice*, by Josef Pieper (Pantheon), a sequel to the author's studies of fortitude and temperance. Awaited eagerly is *Cleanse My Heart* (Newman), a compilation of "The Word" columns in this Review, by Rev. Vincent P. McCorry, S.J.

### Politics, Biography, Education

International relations and politics will occasion some re-evaluations and interpretations. One of the best, if we may judge by the caliber of his earlier *Ambassador in India*, will be Chester Bowles' *The New Dimensions of Peace* (Harper), which considers India and Africa. Two books that bid fair to arouse controversy are *What I Think*, by Adlai E. Stevenson and *A Democrat Looks at His Party*, by Dean Acheson (both Harper).

Biography seems to bulk up rather meagerly this season. Straight history is not much more corpulent, so perhaps we can get a fair body of work if we mention them together. Rockliffe Publishers will bring out the full-length biography of Bernard Cardinal Griffin, Archbishop of Westminster, by M. de la Bedoyere. A splendidly warm and keen appreciation of Hilaire Belloc is J. B. Morton's study (Sheed and Ward). *Lincoln's Sons* will be a collective study by Ruth Painter Randall (Little, Brown), and the story of Clare Boothe Luce will be told by Alden Hatch in *Ambassador Extraordinary* (Holt). What sounds like a book full of excitement is Walter Lord's *A Night to Remember* (Holt), which recounts the *Titanic* disaster.

Two books on education sound rather alarmist, but they may well spark discussion. E. Merrill Root will contend in *Collectivism on the Campus* (Devin-Adair) that there is a widespread and successful conspiracy on the part of the "collectivists" to capture the young American mind, and Joan Dunn, herself a teacher, will ask (or state) *Why Teachers Can't Teach* (McKay). This will presumably answer the question why Johnny can't read.

More objective, it would seem, will be two other tomes on education. *Education and the Supreme Court*, by Clark Spurlock (U. of Illinois), reveals its purposes by its title. *The Imperial Intellect*, by A. Dwight Culler (Yale), studies Cardinal Newman's intellectual ideals and their impact on his religious aspirations.

### Fiction, Varia

Some well-known names in the craft of fiction will be on the lists before or shortly after Christmas. Sholem Asch will get lots of attention for *The Prophet* (Putnam), which deals with the life of Isaiah. Pearl Buck will publish (Day) her biggest book, *Imperial Woman*, concerning the last Empress of China. Rummer Godden fans will be cheered by news of *An Episode of Sparrows* (Viking), and those who liked the historical novels of the late Samuel Shellabarger (*Prince of Foxes*, etc.), will anticipate his posthumous *The Token* (Little, Brown), a tale laid in medieval France. It is hinted that

fireworks will be let loose by Edwin O'Connor's *The Last Hurrah* (Little, Brown), the Atlantic Press prize novel, which follows, *inter alia*, the career of an Irish Catholic politician in a northeastern city—its name begins with B.

Four novels to win the special attention of Catholic readers are *The Lamb*, by François Mauriac (Farrar, Straus and Cudahy); *The Lost Sheep*, by Henri Bordeaux (Macmillan); *The Cashier*, by Gabrielle Roy (Harcourt, Brace). The last author ought to be remembered for her excellent *The Tin Flute* of several years ago. Finally, lovable Don Camillo will be with us in a new series of stories (Farrar, Straus and Cudahy).

Among a welter of books that might be stirred into a savory pot-pourri, it may be good to whet your palate for *Trumpets from Montparnasse* (Dutton), in which Robert Gibbings relates and sketches travels in France. Those who marveled at the sensitive writing and scientific accuracy of *The Sea around Us* will be looking for another tasty bit in *The Edge of the Sea*, by Rachel Carson (Houghton Mifflin).

These 35-some books are but a sampling of the hundreds that will be published to meet the Christmas season or to usher in the new year. There will be many a "sleeper," of course—that fond dream of every publisher—and some of the highly-touted books will come a cropper. Such is the fate of the printed word, especially when TV is the unknown factor in the fate of the book in contemporary U. S. culture.

This sampling, however, seems to offer good reading for gusty fall and snowy winter, if Jackie Gleason and George Gobel do not have you in thrall. We hope to cover these books, and many more, of course, in forthcoming reviews. Perhaps then we shall have to pocket our present pessimism and admit that U. S. publishers are more than meeting the challenge of the 27-inch screen. At any rate, we are open to conviction.

### Moment of Incarnation

A woman stands alone upon the shore,  
The tawny of sand is in her hair,  
The sky's evasive blue rests in her eyes,  
And in her face the rose of morning air.

A woman waits in silence on the shore,  
Her hands fold like a gull upon her breast,  
The robe she wears is knitted of the sun,  
Her sandals are the thin moon's silver crest.

A woman pauses, speaks upon the shore,  
Her voice lifts from the wind-encircled lee,  
Sweeps through the hollow coves and curve of strand,  
To echo in the hills above the sea.

A woman gazes far across the shore,  
Unnumbered breakers rumble from the deep,  
Hurl cloudward, tumble, glide across the sand,  
What ocean lies transparent at her feet?

JAMES F. COTTER

# BOOKS

## Last Mile for Cities?

### CITIES IN REVOLT

By Carl Bridenbaugh. Knopf. 425p. \$7.50

### CRISIS OF THE CITIES

Fred K. Vigman. Public Affairs Press. 146p. \$3.25

Modern man is urban man; in a world daily grown more urbanized, study of the city attracts both historians and sociologists. A reading of these two studies, it must be admitted, leaves one somewhat pessimistic about the contemporary city, and possibly about contemporary man.

The "Cities in Revolt"—New York, Philadelphia, Boston, Newport and Charleston—are depicted, with splendid learning, in the period prior to the Revolution. From 1743 to 1760 these colonial centers expanded under the prospering conditions of war economy. The peacetime adjustment from 1760 to 1776 proved a difficult era characterized by mounting tensions.

By laying on a mass of details, socio-

logical, political, economic, religious and just plain human, the author has ably recreated another world. More significant than this skillful concatenation of events from the daily life, private and civic, economic and social, of the urban colonists, is the incidental emergence of each city's personality and of the highly important sentiments unifying its inhabitants.

Prof. Bridenbaugh argues the importance of the urban contribution to a developing revolutionary spirit. The contribution was fired by the special interests of the cities as well as by their greater vulnerability to the secularizing influences of the so-called Enlightenment.

The role of the cities in that stage of our national history must be emphasized, but back-country and plantation also played decisive parts. Indeed, it may be that from the latter came the very influences that were to temper the revolutionary drive in America and to give to the new nation a character so different from that of the Enlightenment's authentic child spawned of the French Revolution.

In the light of this critical function performed by the cities in our national origins, one's dismay increases at sight

of their present low estate, described in *Crisis of the Cities*. Mr. Vigman first analyzes the basic factors behind their decline: unsound fiscal policies, enduring civic corruption, and a combination of social and economic circumstances making for realty deterioration and a centrifugal pattern in population and commercial movement in the cities. Thereafter, his depressing recital of case histories proves their present state of decay.

What are the chances for urban revival, or even survival? After a discussion of the controversy about city planning, Mr. Vigman points out that little has been done to resolve the snowballing problems of the cities. Are New York, Chicago, Los Angeles to follow the pattern of history's ghost towns?

At best he sees for them a future as "great industrial plantation[s] where employees must perforce live and from which all other strata of population will seek to escape." This outcome, grim indeed, will be hastened, in his judgment, by the racial and cultural composition of more recent migrations to our major cities.

To the reader of both books, a faint optimism may seem justified by the

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By a sister of St. Thérèse. Written by a sister of the Little Flower, this simple, intimate account of personal recollections reveals the magnificent personality and incontestable greatness of St. Therese's father. \$1.50

### The Cure d'Ars

By Msgr. Francis Trochu, translated by Ronald Matthews. A new, shorter version of one of the best-known saints of modern times—the Curé d'Ars. \$3.00

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#### A Study of the Church-State Conflict

By Paul Foster, O.P. An important history of the growth of the Church-State conflict through the centuries. \$1.25

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By Robert Hugh Benson. A series of sermons, simple and direct in their appeal, developing the many-faceted theme of Christ the Ideal and Absolute Friend. \$2.75

### The Women of the Bible

By Michael Cardinal von Faulhaber, edited by Brendan Keogh, S.D.S. Drawing these portraits of women from the Bible, the author lets them tell their own tale and drive home their own lessons. \$3.50

### Dogmatic Theology

#### Volume I: The True Religion

By Msgr. G. van Noort, translated and revised by John J. Castellet, S.S., and William R. Murphy, S.S. The first English translation of Msgr. van Noort's widely admired *Tractatus de Vera Religione*. The work contains extensive revisions in text and bibliography and has been brought fully up to date. \$6.00

### Christian Spirituality

#### Volume IV: From Jansenism to Modern Times

By Pierre Pourrat, S.S., translated by Donald Attwater. The appearance of this volume completes the classic work of Father Pourrat: a study hailed by critics as the standard work in the field. His work yields a rich insight into the growth of ascetical and mystical thought throughout this critical period. \$6.00

Wherever good books are sold

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realization that the seemingly overwhelming problems facing city administrators today are but magnified echoes of complaints posed to their colonial predecessors.

Yet it apparently was not these problems that held back a Newport, nor is it likely that such hardy perennials as upstate-downstate clashes, traffic jams or dirty streets will alter radically the future of America's metropolises.

DONALD CAMPION

## Piety and Priests

### LITURGICAL PIETY

By Rev. Louis Bouyer. University of Notre Dame. 284p. \$4.75

In his *Essay on Development* Newman remarks that once an idea or movement is launched into the current of history it is subject to change almost beyond recognition. The history of the liturgical movement, splendidly

sketched in the early chapters of this book, shows the truth of Newman's observation.

So short a while ago (is it twenty years?) the liturgy was scorned by practical churchmen as the interest of esthetes and ignored by scholastic theologians as the concern of canonists. Today the pastors are beginning to see in the liturgy the indispensable instrument for the Christian formation of their people and the theologians the expression of the mystery they seek to understand. The chapters here on "The Problems of Liturgical Movements" and "From Jewish Qahal to Christian Ecclesia" are examples of these trends.

If the liturgical movement is winning over the pastors and theologians in ever-growing numbers, it is also being radically influenced by them. This development, too, is reflected in Father Bouyer's book.

*Liturgical Piety* is no esoteric plea for more Gregorian chant nor an antiquarian attack on private and popular devotions. Its themes are central: the Eucharist, the divine office, the sacramentals, the veneration of the saints, the Christmas and Easter seasons. But it is not just another pep talk on the value of Mass and Holy Communion. The understanding it gives can be the occasion of lasting growth in the Christian life.

Father Bouyer's deepest concern is that we may better fulfil Our Lord's command to worship His Father in spirit and in truth. It is for this reason that, despite a few questionable formulations and some careless editing, *Liturgical Piety* can be enthusiastically recommended to every educated Catholic.

JAMES CARMODY, S.J.

### FOR MORE VOCATIONS

By Godfrey Poage. C. P. Bruce. 202p. \$3.50

Perhaps there is no more pressing problem in the Catholic Church of the United States than the limited number answering a call to the religious life. Fr. Poage states:

A poll taken in 1953 of all the major dioceses and religious communities revealed that only one diocese and four religious groups had a supply of candidates equaling their needs.

Most of the others claimed they were 20 to 60 per cent behind the number of vocations needed.

The number of vocations in the United States' has gone up 109 per

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cent in a period when the Catholic population has increased only 70 per cent. But the number entering religious or priestly life is not adequate to meet the tremendous expansion the Church in the United States is undergoing at the present, especially in the area of education, where the enrolment has increased over a million in the last ten years.

For many years, Fr. Poage has been occupied full-time as a recruiter of vocations, and because of his almost phenomenal success he is considered an outstanding authority in the field. After completely refuting the contention, "if God wants vocations He will see that they come," the author takes a totally positive and optimistic approach to the vocation problem. Accepting the axiom that God's grace is never wanting, Fr. Poage declares there will always be potential priests, brothers and sisters, "but you and I must find them."

Theologically sound in giving first place to divine grace and the necessity of deepening the spiritual life of both the recruiter and the subjects, the study presents a happy blending of the supernatural and the natural in its all-out endeavor to foster vocations from the elementary grades to the post-graduate level. No aspect of the problem seems to be left untouched. Separate chapters are devoted to such pertinent points as "Judging Prospects" and "Overcoming Parental Opposition."

Citing frequently the most modern authorities and the most recent statistics and yet as readable as a novel, this work makes a real contribution to the field of religious research. To date it is the best single volume in English for the promotion of religious vocations.

HUGH J. NOLAN

## Two Literary Lights

### PORTRAIT OF BARRIE

By Cynthia Asquith. Dutton. 230p. \$3.50

Lady Cynthia's study is not a biography as much as it is an interpretation of a very strange personality. The author knows whereof she writes: she was "private, private secretary" to Sir James for the last twenty years of his life.

Almost like the mysteries and revelations that are the rewards of a happy marriage, there are revealed here the "little" touches interpreted with the depth of the love and understanding that come from the happy union of two personalities (for it is clear that this is one secretary who truly loved her boss!).

## Choice titles from our Fall list

### Fiction

## THE HILLS WERE LIARS

By Riley Hughes

Against the backdrop of a world shattered by global atomic war, the noted literary critic fashions a starkly realistic novel which eloquently vindicates Christ's promise to preserve His Church from the "gates of Hell." "One of the worthwhile books of the year."

—*The Commonweal*. \$3.25



## THE LARK'S ON THE WING

By Mary Carlier

Chronicles the growth of a lively Catholic family of five girls living in rural southern Ohio. In passages characterized by a tenderness born of closest observation, the author reconstructs the joys and sorrows that formed the fabric of their existence.

\$3.50

### Biographical Essays

## I'LL DIE LAUGHING!

By Joseph T. McGloin, S.J.

This delightful narrative, topped off with roguish cartoons, turns the spotlight on the "ordinary garden variety of Jesuit." From it we learn what goes into his making, and there seems to be a lot of fun in the process! There certainly is in the reading of Fr. McGloin's account.

\$2.75



## LIFE WITH MY MARY

By Joseph A. Breig

The popular journalist reports, with his wonted wit, the beautiful story of his twenty-five years of married life. He introduces many unusual characters who contributed lasting memories to his life with his Mary.

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## THE PASTOR'S CAT and Other People

By Msgr. Edward Vincent Dailey

Twenty-one stories of people truly successful, who remind the author of his stray cat because, like it, they have a knack for getting into some rough scrapes from which they somehow manage to come out on top.

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### Vocational Guidance

## FOR MORE VOCATIONS

By Godfrey Poage, C.P.

The outstanding authority on recruiting religious vocations presents a handy reference work containing the programs and techniques which he and hundreds of others have been most successful in ferreting out, encouraging, and nurturing vocations.

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Barrie was obsessed with energy: he *had* to work. And because of this obsession millions of children have been made happier, especially by *Peter Pan*. This was a man who gave of himself—in the Christian meaning of that term—to all who knew him. May this strange, sad man have found the peace of soul he could not find in this world.

JOHN M. COPPINGER

### THE MOTH AND THE STAR

By Aileen Pippett. Little, Brown. 368p. \$5

The personality of Virginia Woolf as it emerges through the pages of Mrs. Pippett's study is at once complex and intriguing. That she was a woman of great charm is clear from the author's restrained but evident personal affection and from the quoted comments of other friends.

Virginia Woolf's vigorous mind and sharply defined tastes reveal themselves through her letters, her diary entries, her conduct and decisions as the child of Leslie Stephen, himself a powerful and somewhat eccentric personality, as wife of Leonard Woolf, as artist and friend of artists.

Independent yet sensitive to the needs and judgments of others, intelligent, with a keen awareness of the joys of her life, Virginia Woolf is far from the aloof and somewhat alarming personage she has sometimes been pictured by attackers of the "Bloomsberries."

But the shadows that closed over her with her suicide are observable, too. Mrs. Pippett makes no attempt at deep analysis but the facts that she presents are sufficient evidence of conflict in a life. There are recorded years of groping and struggle to establish an identity distinct from the one imposed by her father. There is mention of the frequent breakdowns occasioned by mental and physical strain. There is revealed in quote after quote from

to penetrate the enigmatic times. Barrie and—because and; he was humor—but melancholia; he hid in his age mixture man. Many talent for evanescent childhood and light stars in with energy: cause of this n have been y *Peter Pan*. e of himself of that term this strange, peace of soul world.

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Virginia Woolf's own words, self-accusation, extraordinary tensions and a sensitivity to evil and ugliness commensurate with her sensitivity to beauty.

Her death is the more tragic because it is clear that it was not the result of scorn for what the world offered nor even the result of external pressures, but of fears and unsolved problems which even those nearest to her could not help her to meet.

Other books on Virginia Woolf have helped us to a better understanding of her artistic theory and practice, though Mrs. Pippett's perceptive comments on Mrs. Woolf's writing are not to be ignored. It is for the insight into Virginia Woolf as a person that *The Moth and the Star* is to be commended—and enjoyed. CATHARINE W. McCUE

## Other Books

### MAKERS OF THE MODERN WORLD

By Louis Untermeyer. Simon & Schuster. 757p. \$6.50

The subtitle of this volume gives an idea of the amazing variety of its con-

tents: "The Lives of Ninety-two Writers, Artists, Scientists, Statesmen, Inventors, Philosophers, Composers and Other Creators Who Formed the Pattern of Our Century." Mr. Untermeyer hastens to limit the scope of this announcement by stating in his foreword, "This book is not for the specialist or the critical scholar, to whom the estimates will seem obvious and sketchy."

While it is true that all of the accounts are brief and many of them superficial, nevertheless most are informative and, with a few exceptions, all are readable. Of course, no one's choice of the 92 (why that number?) people who most influenced modern life could be expected to meet with universal approval.

The author's selections are in some respects curious, or at least different. He has, for example, included very few men who were purely statesmen or politicians. Perhaps he feels, and many would agree with him, that the traditional interpretation of history overemphasizes the political at the expense of the cultural.

When we come to the field of reli-

gion we find an even more startling paucity of representation. Only Kierkegaard and Mary Baker Eddy are portrayed, hardly a representative picture of the influence of religious ideas on our day.

The author is on stronger ground in his discussions of cultural leaders. Melville and Baudelaire, Zola and Gerard Hopkins, Van Gogh and Debussy and many others are treated with skill. Even in this category, however, it sometimes seems that Mr. Untermeyer is merely paraphrasing the opinions of various critics without having any strong ones of his own.

If one standard appears to have influenced the writer in his choice of subjects and in his accounts of their careers, it is that of Freudian thought. Marital and extramarital sexual problems, Oedipus and Electra complexes, and all the familiar paraphernalia of orthodox psychoanalysis appear on almost every page. Not only does this type of explanation often seem inadequate and incorrect, but it sometimes lessens the reader's interest.

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## NINE MEN

By Fred Rodell. Random House. 338p. \$5

The subtitle of this book is "A Political History of the Supreme Court of the United States from 1790 to 1955." Substitution of the word "skeptical" for the word "political" would provide a more accurate description of its contents.

Prof. Rodell, who teaches law at Yale University, is passionately con-

vinced that the Supreme Court, under the impetus of John Marshall in *Marbury v. Madison*, has developed monstrously into a kind of super-government of the United States. In doing so, it has arrogated to itself through the invented mechanism of judicial review the power to annul all acts of normal government by the legislative and executive branches.

Furthermore, he contends, this de-

velopment, nowhere implicit in the court's terms of reference, has not resulted from the vigilance of a bench devoted to preserving the pure spirit of our constitutional fabric. It has sprung from the sheerly human will to power and the personal political prepossessions (arch-conservative and money-minded with one or two notable exceptions) of the men who have sat on the bench.

To be convincing, Prof. Rodell's thesis would require a framework more substantial than this tendentious, breezy review of the court's history. Deliberately avowing a non-scholarly purpose in his foreword, the author therefore requires the reader to accept his word for the grounds upon which he bases his interpretations.

No one would quarrel with his contention that the Supreme Court is not an abstraction, sensitive like a Geiger counter to the presence of unconstitutionality in any law with which it is brought into contact.

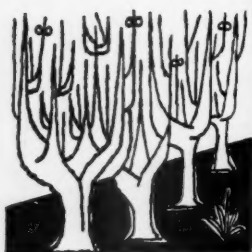
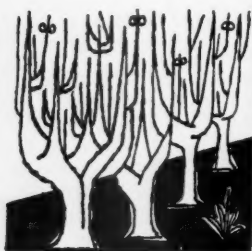
But from recognizing this to accepting the author's opinion that its history reveals an almost conscious conspiracy, handed on from generation to generation of justices, to impose the court on the nation as a sovereign political will, is a step at which the reader's critical faculties may bridle.

Prof. Rodell deplores what the court has become. But of what he thinks it ought to be he gives us no hint other than a phrase expressing the hope that two of the present Justices (Black and Douglas) and a "potentially great Chief Justice" (Warren) may bring it about that "the American dream of freedom may be reborn." This reader had been sufficiently in the moon not to be aware that the dream *was* quite dead.

Prof. Rodell, who closes his foreword with the adjuration: "Happy reading," professedly writes primarily to entertain. On this level it is fair to say that he has succeeded. The book reveals a sprightly mind nourished by a wide inquisitiveness about the law and its history.

But this reader was constantly irritated by the mannerisms of the author's rather folksy style. Not the least of these is the lazy device of hyphenating whole blocks of words to get around the hard work of imaginative English syntax. From the opening sentence, "This book is the oh-hell-I-might-as-well-try-it-myself result of many years of wishing someone would write it," to the close of the book, hardly a page goes by without a specimen of this trick.

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By Arland Ussher, Devin-Adair. 153p.  
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Known already to American readers for his perceptive studies on the Irish mind, Arland Ussher here undertakes a personal voyage of discovery. His purpose is to explore one major region in the existentialist philosophy: its emphasis on dread, nothingness and evil.

The chief ports of call are Kierkegaard, Heidegger and Sartre, with side-excursions into Hegel and Husserl. No pretence is made of giving an exhaustive analysis of their views on dread. Mr. Ussher seeks to understand why this theme became central in these writers. He distinguishes between a passive pessimism and the more bracing and realistic report of "the Ugly Duckling among philosophies."

Existentialism has once more made men familiar with the risks surrounding freedom, the solidity and power of evil, and the need for taking a definite stand on God. Though critical of some aspects, the author does prefer existential awareness of discord to the artificial harmonies of idealism and the cultivated insensibilities of positivism.

The approach of this book is mainly literary, not philosophical. It excels in apt quotations and lively, unorthodox comparisons, such as the suggestion that reading the life of Kierkegaard is like entering the atmosphere of *Wuthering Heights* and Hogg's *Memoirs of a Justified Sinner*.

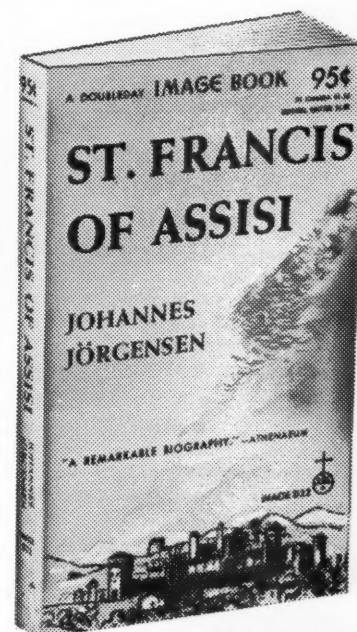
Mr. Ussher thinks that Hegel's failure spelled the failure of the entire metaphysical tradition, and that the future belongs to the new race of artists-philosophers. He thinks that the

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only possible way in which a Thomist can treat existentialism is "to denounce it roundly, with some gracious concessions, for not being the whole and sole Truth." Unfortunately, a look at the statistical average is not apt to refute this statement. JAMES COLLINS

## THE WORD

*And a nobleman, whose son was lying sick at Capharnaum, hearing that Jesus had come from Judea to Galilee, went to Him and asked Him to come down and heal his son (John 4:46-47; Gospel for 20th Sunday after Pentecost).*

What is significant and important about this nobleman who figures so touchingly in our present Gospel is not that he was noble, but that he was a man. When a son or daughter lies grievously sick, the cold fear that clutches at a father's heart is not qualified or conditioned or in any way assuaged by the father's social position. Moreover, the anguished father of this Gospel stands, religiously, for the typical Christian layman or non-cleric. His grief is one that is unknown to the celibate Catholic priest.

Surely, however, it would not come amiss if one such priest thought aloud, like the awed spectator he must be, on the precious relationship of father to child.

To begin with—and the remark is as true chronologically as logically—the child is to his parents a joy. Harried mothers and fathers might be tempted at once to introduce certain distinctions and subdistinctions into this innocent discussion, but our simple, unadorned statement must stand. This writing person recently witnessed, not without envy, an airport meeting between a plain man and his rather plain small daughter, and it was exuberantly evident that to one ordinary man one ordinary little miss was not ordinary in any sense, but exceedingly and joyously special.

The joy that a father finds in his child need not be rationalized; God forbid. Nevertheless, the child, representing the completion of a man's true human love for a woman, may fairly be regarded as God's very substantial reward to a fellow for being what he is: a layman and a husband.

There is a broad sense in which the Catholic layman ought not envy the Catholic priest. No less than the priest, the good layman must somehow be



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brought to realize that his true destiny—his holiness, that is—lies precisely in being superlatively *what he is*. It follows wonderfully that a father's joy in his son or daughter is not only natural, but holy, sanctifying for himself.

Sanctifying, also, is the equally solid fact that children are as much burden as reward. Mechanically, tirelessly, even callously, little and growing ones drain in every sense the resources of their parents, and not infrequently pay off with worry and grief (not to say shame) the prodigious investment of love that has been made in them.

Even granting sharp or periodic lapses, Christian parental patience is or should be a supernatural virtue which may well reach something like heroic proportions. Perhaps we may presume that mothers and fathers must sometimes fervently pray for the grace of perennial patience with their children. Such genuine prayer, as well as such high virtue, is unquestionably beneficial and sanctifying for all concerned.

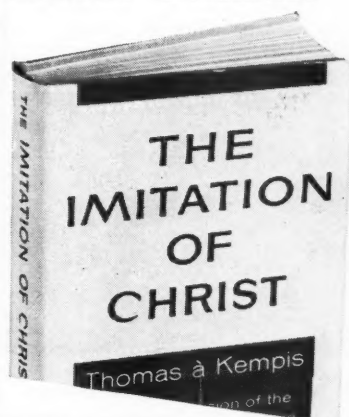
Finally, little ones constitute for the Catholic mother and father the most primary of all apostolates. Foreign missionaries in jungle and igloo may work no harder, when all is said and done, than many a Catholic parent who is desperately engaged in the strictly domestic missionary enterprise of Christianizing the young "savages" whom he has begotten. But an apostolate is always sanctifying for the apostle, and generally in proportion to the difficulties encountered.

Well, then: what a blessing children really are! VINCENT P. MCCORRY, S.J.

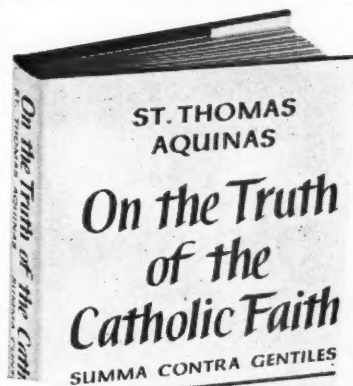
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word by Father D'Arcy

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At 67, Chevalier is a Tommy Byrne  
of entertainers. After years of exile in  
the minor entertainment leagues of  
Paris, London and other European capi-  
tals, he has returned to the big money  
of Broadway with the Las Vegas pot  
of gold just ahead, and after that—oh,  
the lush, auriferous pastures of Holly-  
wood!

Compared with the Chevalier we  
older, mature theatregoers remember,  
he is a better artist, as Byrne is a better  
pitcher than he was when the Yankees  
discarded him. What Maurice has lost  
in voice he has gained in experience  
and finesse in projecting humor. It  
often happens, however, that a refresh-  
ingly jolly young man hardens with age  
into a cynic. Chevalier's comic sense  
has not wholly escaped this taint that  
too often comes with increasing years  
and corpulence. His quondam insouciance,  
your observer is unhappy to re-  
port, lacks its innocence of bygone  
years.

Mr. Chevalier, for the time being,  
is holding forth nightly at the Lyceum.

IOLANTHE was the opening offering  
of the D'Oyly Carte company, which  
once again is visiting our city. After  
one round of the Gilbert and Sullivan  
cycle, all that one has left for critical  
comment are quality of performance  
and competence of production. The  
melody and satire are always there.  
The production at the Shubert is one  
of the best in years.

"HEAR! HEAR!" the program says, "is  
a potpourri of 38 years of experience  
and 38 years of acceptance and acclaim  
of the mastery of Fred Waring as show-  
man, conductor and sensitive editor of  
American music." Your reviewer's mem-  
ory of the maestro doesn't go that far  
back, but it does seem that his music  
has been continuously and pleasantly  
in the public ear since the built-in  
speaker was the newest thing in radio  
equipment. Mr. Waring, along with his  
instrumental and vocal choir some fifty  
strong, has brought the cream of his  
experience to the Ziegfeld, soon to be-  
come a TV studio, and a grand show  
it is!

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can sing as well as play some instru-  
ment and produce a delightful variety  
of arrangements; and Mr. Waring is  
a genial and humorous master of cere-  
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favorite theatrical tunes and Rock and  
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BER 15, 1955

This is a heavy menu, from which fastidious tastes may shrink for fear of surfeit. To the eclectic ear, however, Mr. Waring is offering a feast of melody that will be enjoyed down to the daintiest tinkle of the triangle.

Obviously, there must be preference. While some will find pleasure in the ballads, others will prefer the minstrel scene and still others the *à capella* singing. Your observer's choice is a rousing revival number in which Frank Davis, as one of "God's Trombones," preaches an old-fashioned Southern sermon on the Creation.

THEOPHILUS LEWIS

## FILMS

SEVEN CITIES OF GOLD is an unusual phenomenon—a pious Western. The action devolves from the 18th-century Spanish conquest of California; the piety is supplied by one of the chief figures in the narrative, the remarkable founder of the California missions, Franciscan Padre Junipero Serra (played by Michael Rennie).

In the screen play by Richard Breen and John C. Higgins from a novel by Isabelle Gibson Ziegler, Padre Serra emerges as an altogether heroic and saintly figure as well as (which does not necessarily follow) a very likable one. By comparison, the Spanish soldiers are given rather the worst of it. According to historians, the conduct of the Spaniards on the California expedition was far removed from that of the original Conquistadores and by and large hardly justified the severe strictures which the film portrays the Franciscan zealously delivering against them.

Be that as it may, the story is concerned with the dangers—from hostile Indians, unfriendly terrain and sundry other natural and man-made booby-traps—encountered by the army detachment which established its base at San Diego. It is climaxed by the self-sacrifice of a young Lieutenant (Richard Egan), who has put the lives of the entire expedition in jeopardy by his unfortunate relations with the sister (Rita Moreno) of the Indian chief (Jeffrey Hunter). This entire plot-gambit, incidentally, was borrowed from a five-year-old movie called *Three Flags West*.

The film is far from great, but its action, its color and CinemaScope scenery, and especially its essentially religious motivation, do recommend it for the family. (20th Century-Fox)

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BLOOD ALLEY, by all odds the most unappetizing title of the year, refers to Formosa Strait. It is, for story purposes, the body of water that separates a Chinese coastal village, which has collectively gotten fed up with living under communism, from Hong Kong, which symbolizes freedom.

Under the generalship of the daughter (Lauren Bacall) of a resident American doctor (the doctor himself gets liquidated for botching an operation on a political big-wig and does not appear), the villagers plan to hijack a ferryboat and attempt the perilous sail. To command the escape ship they effect, by means of a little judicious bribery, the release from durance vile of an American sea captain (John Wayne).

Besides being an old China hand, Captain Wayne is also most decidedly the rugged type. He has been successfully resisting the brain-washing process by carrying on long conversations with an imaginary female called "Baby." Until he settles for the real Miss Bacall late in the film, he continues the practice. This running monolog on his past life, present state of mind and future chances is an expository device of almost unparalleled lack of subtlety.

Though politically edifying, the adventures of the escape-bound ferryboat and its human cargo are projected, for adults, on a very simple-minded plane. The picture, however, has been directed (in color and CinemaScope) by that shrewd manipulator of action epics, William A. Wellman, so that it sails along at a sail-stretching clip.

(Warner)

SVENGALI. George Du Maurier's hard-breathing novel about a mad musician who hypnotized an artists' model into becoming a great singer is no longer a bet to raise anyone's hackles or blood pressure. Consequently writer-director Noel Langley's decision to remake it is rather inexplicable. His adaptation, sensibly under the circumstances, is geared to avoiding both old-fashioned excesses and unintentional comedy. It succeeds in being quite literate and pleasant for adults.

In addition, it boasts a handsome Victorian production in color, knowledgeable ham-acting by Donald Wolfitt in the title role, and Elizabeth Schwarzkopf's magnificent voice doubling for heroine Hildegard Neff.

(MGM)

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